December 16
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." DOCTRINE AND COVENANTS 50: 24.

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ISRAEL AND THE NATIONS

PRESIDENT ANTHONY W. IVINS

(*Concluded from page 758*)

THE BRITISH COAT OF ARMS I desire to refer to just for a moment. I think that none of us have very seriously undertaken to define its symbolism and meaning. The lion of the house of David is shown on it; the unicorn, to which the Lord likened Joseph when he said that his horn should be like the horn of the unicorn, which should push the people together from all parts of the earth; the harp, which was the banner of David. There are ten symbols on the British coat of arms, which appear to represent the ten tribes of Israel. And these were not put there because of the knowledge which modern Britain had of their significance at the time of their adoption. It was the heraldry which had been handed down to them from generations long past.

The thing which interested me most was that these British people are just beginning to find out what the Latter-day Saints have been trying to teach to them for nearly a hundred years. This great congregation of people which is assembled here this morning—if you should go to the Presiding Patriarch of the Church, whose right it is because of his calling to designate your genealogy, he would almost without exception declare you to be the seed of Joseph, and in the great majority of cases through the lineage of Ephraim, for this is the land which was given to Ephraim—these everlasting hills. His blessing was greater than that bestowed upon his ancestors. Jacob said that it extended to the utmost bounds of the everlasting hills. And so this

pushing together is occurring, and here Ephraim is gathering in fulfilment of the unchangeable words of the prophets of the Lord.

Now, my brethren and sisters, there is much more, oh, a world of interesting evidence that is being unearthed, not by enthusiasts, not by foolish people, but by scholars, by Egyptologists, by men who understand—until the thought is becoming almost universal in the British Isles that Israel are there, where we have always known them to be.

THE PYRAMID OF GIZEH

Another interesting development is a more careful study of the great pyramid of Gizeh in Egypt. What is it? Why was it put there? It is one of the most wonderful things that exist in the world, a miracle in stone. We cannot call it anything else. It stands in the spot where the Prophet Isaiah said the Lord should establish an altar which would stand as a sign and a witness to the Lord in the land of Egypt in the latter days. It is said to be the only perfectly oriented structure in the world, and yet it was put there at a time when the civilisation of the world was not supposed to have developed as it is developed at the present time. It is the largest structure in the world. It is said to record the history of the Adamic race during the 6,000 years of its existence. It was called by the ancient Egyptians *Khuti*, which in Hebrew means the Urim, or Urim and Thummim. Its exterior was polished so that it reflected light as nothing of similar kind had ever done before. It is not the tomb of a king. Its measurements are said to be the most accurate that the world knows at the present time. Its proportions are in exact measurement, and harmonise with the surface of the earth. It represents the relationship of the earth to the heavenly bodies.

I opened the Pearl of Great Price a few months ago and read the story of Abraham in Egypt, where the book tells us that he was sitting upon Pharaoh's throne, discussing with those people astronomy and the mysteries of godliness, with which they were not familiar.

According to eminent scholars of Great Britain the pyramid is so accurately arranged in its measurements and symbols that it has outlined many great and important events that have occurred since its erection, which apply to the Israelitish people. It indicates a date on the 6th or 7th of April—there is a little difference of opinion—but some great event was to occur on the 6th or 7th day of April, which is interpreted to be the date of the crucifixion of the Redeemer of the world. Its measurements indicate the beginning of the Great War in 1914, and its termination in 1918. More than ninety per cent. of the events chronicled, according to measurements, have already been fulfilled. The scholars of Great Britain tell us that between the present date and 1936 or 1938, the record, so far as it applies to this monument

in stone, will have been completed. There is nothing which appears after this date. And so they look for the accomplishment of great events during this period.

NOT OUT OF HARMONY

I do not give this to you, my brethren and sisters, as correct in every detail, but it is the conclusion of some of the best informed men of the British Empire, and is not out of harmony with the word of the Lord as He has revealed it to us. It is not out of harmony if you have been a close observer during the past six months with the things which have occurred in the world at large. It is not out of harmony with the words of the Redeemer Himself, who warned the world that in this dispensation and not far from this time, for it is nearly a hundred years since the organisation of the Church, that He will consummate His work so far as it applies to the Gentile nations of the world.

I am going to take the liberty to read a few words from the Doctrine and Covenants that my study of these things has brought to my mind. There are here the presidents of many of the missions of the Church. There are in this congregation thousands of men and women who have gone out as missionaries from the Church declaring these truths to the people, as President Grant has stated:

> And after your testimony cometh wrath and indignation upon the people.
>
> For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst or her, and men shall fall upon the ground and shall not be able to stand.
>
> And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.
>
> And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

BY SERVING THE LORD

Do you see anything, my brethren and sisters, in current events which indicates the approach of a period of this kind? Be prepared then for it. In what way? Just by serving the Lord. Just by continuing in devoted work in the Gospel of His kingdom. Just by observing the laws of the land and the laws of the Lord as they are exemplified in the discipline of the Church.

There ought not to be a violator of the civil law in the Church of Jesus Christ of Latter-day Saints. There should not be a bootlegger, should not be a blasphemer; there should not be a man or woman bearing false witness against his or her neighbour. There should not be a man or woman whose heart and spirit is not in harmony with the doctrines taught by the Redeemer of the world.

And if this condition can be attained and shall continue in the

Church; if we shall be as we declare we are, subject to kings and to potentates, to presidents and to governors, wherever our lot is cast, and at the same time go on in our devoted service to the Lord our God, keeping His commandments, having faith in the words of His servants, the prophets, looking steadfastly forward to the accomplishment of His purposes, I promise you that when this time of awful trouble comes, which the British seers say is at our very doors—and it will come—His protecting hand will be over us; and He who is powerful, He who can deliver, He who can protect, will give us protection and deliverance.

PRIESTCRAFT AND PRIESTHOOD

God bless you my brethren and sisters; keep us all from the sins of the world; keep us clean and unspotted; make us more devoted if possible to His word and more loyal and patriotic to the government of which we form a part. For without this government the Church of Christ could not exist, unless God should manifest His power in an unusual manner in our behalf. He has raised up this government and the men who direct its affairs for our protection and benefit, for the protection and benefit of the people of the world in righteousness. But whenever people depart from the way of righteousness, whenever priestcraft shall take the place of Priesthood, (distinguish between the words—priestcraft is that system by which men pretend to speak and act in the name of the Lord without authority and without power; Priesthood is the keys and authority to properly act and speak in the name of the Lord and the power of the Priesthood be manifest in the works of those who exercise it. And that characterises the lives of these men, these apostles who are before you, these presiding seventies, and presidents of missions. They exercise the Priesthood of the Lord our God through proper authority, and they exercise it in a proper way.) when priestcraft shall assume that which does not belong to it, then God's mercy and protection will be withdrawn. Go on and read the balance of the eighty-eighth section of the Doctrine and Covenants, (I do not like to read it here) because it tells us what is going to happen to priestcraft, and it is coming with those other manifestations of the power of the Lord which are so prevalent.

May the blessings of the Lord be with you, my brethren and sisters. We pray for you, we work for you, we love you. Our only desire is to be of service to you, forgetting ourselves. And I want to bear witness that never in the history of the Church have men more unselfishly directed its affairs than at the present time. I know this from my association with these men, with the Presidency, with the members of the Council of the Twelve. They are here to sacrifice everything for the welfare of the members of the Church of Christ. God help us to follow that example, I pray, through Jesus Christ. Amen.

ENGLAND AND THE JEWS

Elder J. M. Sjodahl

Note—This article appeared in the November issue of the *Era*. We reproduce the composition because of its special interest to people in these lands. Elder Sjodahl is well known and greatly respected by members of the Church in Britain. For four and a half years, 1914-19, he served faithfully and efficiently in the editorial department of the *Star*.—Editor.

Dean Inge, of the St. Paul's Cathedral, London, has recently expressed pessimistic views concerning the future of the great British empire. According to an Associated Press dispatch, he said, "The omens are at present very unfavourable." "It seems unlikely," he added, "that our position as a world power will endure much longer." He feared internal troubles, due to the "anti-social and unpatriotic sectionalism, which is the curse of industrial civilisation, especially dangerous in a country situated as we are."

Not only Great Britain but every big country in the world, to say nothing of the smaller ones, needs an Isaiah to set before the people in the most vivid terms the consequences of the prevalent anti-Christian spirit, and a Jeremiah to weep, in prophetic anticipation, upon the ruins of a godless civilisation. If Dean Inge can arouse the people to a serious contemplation of the dangers ahead, he will have done much toward escaping them.

But although the sounding of the foghorn, to indicate the rocks ahead, must be admitted to be timely and necessary, yet I, for one, believe that the Almighty has His protecting hand in mercy over the British empire, and will continue to bless its people as long as they will befriend the children of Abraham and carry out the purposes of God concerning them.

The promise of the Lord to Abraham: "I will bless them that bless thee, and curse him that curseth thee", is as much in force now as the day it was given. Great Britain has always blessed the children of Abraham by giving them liberty, under the British flag, to worship God, and to rise to the highest positions in the state, and finally by proclaiming the policy of the government to be the protection of the Jews in their efforts at making Palestine their home land. If for no other reason, the Lord is bound, Dean Inge, by His own covenant, to bless Great Britain in return for this declaration of the Balfour Government, which has no parallel in history since the proclamation of Cyrus about 500 B.C. (Ezra 1: 1-4.) This is the weightiest reason possible for believing that the hand of the Lord is over Great Britain for good, and will be for a long time to come.

Nor do we forget that the English Government has always protected the people of God in these, the latter days in all the rights and privileges of a free country, even against the clamour

of mobs. We have seen that the blessings of the Lord have been bestowed upon countries where the Latter-day Saints have found liberty and protection, while misfortunes have overtaken other countries. This, again, is in fulfilment of the promise given to Abraham and his seed.

But we, as Latter-day Saints, have one more reason for that belief.

When Orson Hyde, on Sunday, October 24, 1841, dedicated Palestine for the gathering of the Jews, he prayed the Lord, among other things, to let the nation and the people that labour for the restoration of Jerusalem find grace before Him, and protect them against the enemy, famine and pestilence. "Let not," he prayed, "their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word: 'Yea, those nations shall be utterly wasted.'"

This prayer was offered by an inspired apostle of the Lord. It was offered by a man especially called by the Lord to perform that wonderful mission. It has been, and will be, fulfilled to the letter.

Orson Hyde also petitioned the Lord to make the country fruitful. "Let," he prayed, "springs of living water break forth to water the thirsty soil. Let the vine and olive produce in their strength, and the fig tree bloom and flourish; . . . let the flocks and herds greatly increase and multiply upon the mountains and the hills; . . . let the large ships of the nations bring them from the distant isles; . . . let them come like clouds and like doves to their windows . . ."

All this is being wonderfully fulfilled before our eyes.

During the last few years, the Jews have gathered to Palestine to the number of 20,000 annually, and the present Jewish population is perhaps not far from 150,000. About 1/18 part of the country now belongs to the Jews, and nearly all of this is under cultivation. Vast sums are being spent on improvements by two great organisations created for the redemption of the land.

The Jewish national fund (the *Kajemeth Lejisrael*) has undertaken especially the work necessary for irrigation and drainage.

The country has a rainy season from September till March, but the rest of the year is dry, and the hot east wind burns up all vegetation, seemingly. By storage of the water and by irrigation the land in many places could be made to yield two harvests every year.

The organisation mentioned (*Keren Kajemeth*) spent during 1924 and the first six months of 1925 circa $700,000 for irrigation canals and dams, and about $1,700,000 for draining canals. These are necessary in many places where the stagnant pools become the

breeding places of mosquitoes, which carry the malaria germs to nearby settlements. The *Keren Kajemeth* sees to it that all stagnant water is carried away, and that even rain water is properly taken care of, and all draining is through pipes under the ground, instead of open ditches, in order to prevent mosquitoes from breeding.

Another feature of the settlement through this organisation is that the land obtained through its agency cannot be bought. It can only be leased for forty-nine years. This seems to be a revival of the ancient law concerning ownership of real estate, according to which the title every 50th year, the year of jubilee, reverted back to the original owner. So the land of this organisation always remains its property. But if the leaseholder takes proper care of it, he has the right to renew the lease. He can also transfer it to his heirs. For the privilege of using the land he pays two per-cent. annually on the invested capital for agricultural land, and four per cent. for city lots. Every colonist is entitled to as much land as he and his family can use, but no more.

The funds at the disposal of this organisation consist of free-will offerings of Jews and their friends all over the world. It has about a million little savings banks placed in as many homes, and and in these coins are dropped for the "redemption of the land." Every one who sends in as much as five Turkish liras (about $22.00) receives a neatly printed diploma, and when twenty liras ($88.00) are received, the name of the donor is inscribed in the "golden book" at the headquarters in Jerusalem. A recent traveler says there were, when he was there, two such volumes, each containing 5,000 names, representing about $880,000.

But the Jews have also another organisation, the *Keren Hayessod.* This body receives the tithes which the Jews are paying, and lends the money to the colonists, at a low interest, thus enabling them to buy the necessary implements, to build houses and establish themselves in various industries. This money is paid back in instalments and again lent out to others. It is a kind of perpetual redemption fund.

There are at present about one hundred Jewish colonies. Some are flourishing cities. Others are rural communities, modern and prosperous.

It is evident that the prayer of Orson Hyde on Mount Olivet, eighty-five years ago, concerning the gathering of the Jews and the regeneration of the country, is being fulfilled at the present time. There is no reason to doubt that his petition for the protection of the nations that befriend the Jews is being heard as surely as the other parts of his apostolic prayer.

THREE THINGS are above the price of rubies: a clean body, a pure heart, and a clear brain.—NEPHI JENSEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 16, 1926

EDITORIAL

THE CLOUD HAS LIFTED

THE BLACK CLOUD that hovered over affairs of commerce and industry in Britain and enshrouded them in difficulty and distress from the 4th day of May has lifted; the sunlight of reconciliation is now shining, with invigorating and tonic effect. It has been demonstrated positively that only the fungi of industrialism flourish in darkness, and that the verdure of labour and capital is the wholesome product of light and the careful cultivation of prudent gardeners.

As the Press attests, November 11th, Armistice Day, imparted the spirit for which this memorial occasion was inaugurated, that of peace and regeneration. Prior to that day both parties in the coal-mining deadlock—the coal miners and mine owners, it seems, had been in a measure obstinate, obdurate, and loath to foster concord, unless the terms of their individual faction were accepted and complete satisfaction for their particular side assured.

The steady and increasing drift back to the pits by masses of miners, many of whom, with their families, were in dire financial straits and destitute circumstances due to the long stoppage, seemingly impressed their delegates, who had convened on November 10th to deliberate methods of obtaining settlement, with the actual need and desire on the part of the miners for a speedy conclusion to their unfortunate and unpleasant plight.

At this juncture the Government offered a memorandum to the delegate conference, which embraced, in epitome, the following proposals:

"Standard" district agreements to include revision of hours and to last for three years.

National Tribunal (to sit for six months only) to see that "standard" provisions are observed.

Former system of district boards and method of ascertaining divisible proceeds of the industry retained.

Ratio of distribution of proceeds to vary between 87 to wages and 13 profits (as at present) and 85 to wages and 15 to profits.

The 1921 minimum wage in permanent agreement. Percentage on basic rates as in April temporarily in districts, except in Northumberland, Cumberland, Durham, and North Wales. In districts other than above the same subsistence wage.

This plan was referred by the miners' leaders, after much dis-

cussion, to the districts, where it received in the majority an adverse vote and was rejected; thus, apparently making conditions more tense and complex. In the meantime colliers by the thousands had been going back to their work, especially in districts where the Government proposals were received with a degree of favour. Extremists and agitators—for in peace or conflict there are always such—raised the cry "Fight on!" But the struggle was brought to a dramatic climax, as newspapers of November 20th evince, by the miners' delegate conference passing a resolution urging all districts to open negotiations at once with the mine owners in their respective areas.

By November 23rd terms and agreements for a renewal of activity in the collieries of many areas were well under way to completion; a general and unprecedented rush to the pits ensued. The miners and owners are now bravely endeavouring to re-establish normality of output and to regain lost coal markets and customers.

An unbiased observer is lead to believe, when he considers the cause, the unpleasant course, and the outcome of the stoppage, that all parties involved in the dispute must share the culpability for its far-reaching and disastrous effects. The miners have been led, as one infers from the uncertain light of Press reports, by "blundering" and incompetent leaders; but the plaudits of the nation must be given the colliers for their discipline, their self-control, their loyalty. On the other hand, many owners have neglected in the past to modernise and ameliorate facilities and conditions of their industry; their errors equal those of the miners' leaders. To the kingdom the owners owe incalculable reparation for all Britain has suffered and lost through their shortsightedness, and failure to make profitable their mines. New methods must be adopted in numerous collieries now producing scant quantities if the greater totals on the books are to transferred from the debit to the credit columns.

It was affirmed from the beginning by able thinkers that the coal strike would fail in accomplishing its purported object. Now that the stoppage has reached a seeming end, another thinker writes:

> The nation is not bitter in spite of its incalculable losses, and it is in no mood to condone bitterness in the building of peace. It desires a good peace, a humane peace, a merciful peace, a permanent peace, a peace without poison and venom and vengeance. It loathes the thought of a lowered standard of life for the miners in particular or for the workers in general. It recoils with horror from any acceptance of a servile and debased democracy exploited by stupid incompetence and lethargic indolence. . . . Let us cease to live in the past. Let us forget the wasted years. Let us bury all the old fueds and all the old quarrels. Let us make a clean cut and a clean break and a fresh start.

No ill wind will blow back the dismal cloud that has risen and

floated hesitantly away, if men will apply the precepts of the Gospel of the Master in regulating their practical, everyday affairs.—JAMES K. KNUDSON.

"MORMONS IN POWER"

THUS READ the caption of the following news item published in the *Manchester Evening Chronicle* on November 13th:

For some time past a mock general election has been proceeding in the Manchester University Union in both the men's and women's sections, and the result of the campaign was announced to-day as follows:—

Latter-day Saints, 262; Conservatives, 119; Socialists, 97; Liberals, 84.

The various candidates spent a good deal of this week addressing the "constituency," and a whole day was devoted to the election, which took place in the orthodox fashion.

A mock Parliament is now being constituted, and it will devolve upon the Latter-day Saints, as the victorious party, to form a "Government." They will elect a "Prime Minister," while the conservatives will be the "Opposition," and will choose their own leader.

"Mormons in power", "Latter-day Saints as the victorious party"—such expressions indeed seem anomalies of the Press. As to relative numbers Latter-day Saints are but as diamonds compared with synthetic jewels. What is the potent influence that the proportionately few Latter-day Saints wield, that they are accorded notice and prominence, if not eminence, by the world?—A question for our critics.

One wonders if the victorious "Latter-day Saints" of the Manchester University Union fully comprehend the high standard of ideals and methods of government, which they have espoused by name. We trust that the elected, led by their "Prime Minister", will do nothing that will besmirch the illustrious title of their party. May they have in every righteous endeavour the full support of the "constituency."

We say to the students enrolled in this high educational institution of Manchester, and, for that matter, to all who have chosen to be designated as Latter-day Saints either in reality or through simulation: the title is a great and good one; but one thing far better than merely being called Latter-day Saints is to be Latter-day Saints in very deed and in every deed.

Consider this precept from the real Latter-day Saints:

When the wicked rule the people mourn.

Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.—Doctrine and Covenants 98:9, 10.

Now, "Latter-day Saints" of the Manchester University

Union: "observe to uphold" the wise and the good; "M.P.'s" and "Prime Minister", your responsibility is to see that the "constituency" has no cause to mourn!—JAMES K. KNUDSON.

THE BRISTOL CONFERENCE

THE BRISTOL DISTRICT covers the largest part of five counties and comprises an equal number of branches, namely: Bristol, Cheltenham, Plymouth, Stroud, Swindon. In three of these branches Church auxiliaries are functioning effectively. From scattered cities and towns in this large area faithful Latter-day Saints and their friends journeyed to Bristol, where they convened, with the members who reside there, in conference on Sunday, November 28th, at the Kingsley Hall. President Carl E. Brown and the missionaries of the district were present, as were Elders Z. Vernon Derrick and James K. Knudson from Mission headquarters at Liverpool, President Thomas Biggs of the Welsh district, and Elder James W. Paxman and Sister Julia S. Paxman of the London district.

Between the general services the missionaries met in special capacity, rendered good individual reports of their labours, bore staunch testimonies, sustained their leaders, and received counsel for the furtherance of their duties. A Union meeting was also held, wherein several phases of auxiliary work were discussed and good reports given by the officers.

That the missionaries have been doing efficient and earnest work is evident from the following statistics, included in a survey of conditions in the Bristol district and covering the six months preceding the fall conference: Cities, towns and villages tracted, 112; literature distributed: tracts, 22,552; pamphlets, 1,061; copies of the Book of Mormon, 36; other Church books, 44. Gospel conversations number 5,090; and there have been 2,535 hours devoted to tracting.

In recitation and song Sunday School scholars told of the life and mission of Joseph Smith. Sister Annie E. Brain related an incident of divine healing through the administration of the Priesthood. Elder Z. Vernon Derrick gave assurance that anyone who would study the life and works of Joseph Smith, with an unbiased mind and an earnest desire to know the truth, would receive the same conviction possessed by every faithful Latter-day Saint that Joseph Smith was indeed a prophet of the living God.

The following pertinent thoughts are from the several addresses of the day:

There is far too much intricate theology in the world and not enough practical, vitalised religion such as the Latter-day Saints advocate and observe: President Carl E. Brown. Service

is the keynote of success: Elder James H. Cantwell. Many among men are becoming weaker in things spiritual, but wiser in mortal affairs, thus fulfilling an ancient utterance, "Men shall become weaker and wiser": Elder Harvey P. Foster. Jesus Christ ministered on the Western Hemisphere after His resurrection, and there established the same Gospel as He had previously preached on the eastern part of the globe: Elder William Paxman. Truth and righteousness—these are the two crying needs of the world: Elder Lee W. Lund. Latter-day Saints manifest keen interest in child welfare, and their children are the healthiest and happiest in the world: Sister Julia S. Paxman. This is a time of warning to the nations, and mortals cannot rationally hope to escape the calamities yet future unless they heed the message of God's servants: President Thomas Biggs. The ethics of "Mormonism" are above reproach; and, since a system may be judged by its ethics, it is only fair to apply the criterion in testing the character of the religion of the Latter-day Saints. If you want to prove the efficacy of faith, have faith; if you want to gain the blessings predicated on repentance, repent: Elder James W. Paxman. "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." These are some of the virtues of "Mormon" ethics; these are some of the precepts taught by Joseph Smith. Do they not evince his purity of character and motive? Let our critics consider the rich harvest of righteous souls that "Mormonism" has produced; let the tree be judged by its fruits: Elder James K. Knudson. Though Latter-day Saints hold their first prophet-leader in profound regard, in doing so they do not in any degree relegate the Saviour of the race to a less revered position; but contrariwise, worship Him as the literal Son of God; whom He was made known to be beyond doubt through the Prophet Joseph Smith: Elder Z. Vernon Derrick.

Good accounts of the conference appeared in the *Evening Times and Echo* and the *Western Daily Press.*

WILLIAM PAXMAN, Conference Clerk

A MESSAGE FROM ZION

SISTER GLADYS W. WILLFORD, who emigrated to Utah from the Northampton Branch, Birmingham Conference, in September of 1925, has sent the following message:

TO MY FRIENDS ACROSS THE SEA:

To-day, September 25th, is the anniversary of my departure from my native land. My thoughts travel back to friends of old; I feel that they will be interested to know how I am enjoying life amongst the much misrepresented "Mormons."

First of all, I want you to know that I am truly happy in being

privileged to associate with these people. I have met many noble men and women, who would sacrifice their all for their religion, and who are showing by their good example sincerity for the cause of truth.

I admire the friends I have here. I have mingled with them, watched their home life, and can truly say that it has been a source of inspiration to me. They are indeed blest.

I am thankful for the testimony I have of the Gospel preached and practised by the members of the Church of Jesus Christ of Latter-day Saints.

Here is the testimony of one whose erstwhile faith in the wholesome living and good works of her "brethren and sisters" in Utah has turned to actual knowledge.

THE NEWCASTLE CONFERENCE

GATESHEAD, DURHAM, was the scene of a Latter-day Saint conference on Sunday, December 6th. In the Hawk's Assemblage Hall three general services convened; each was well attended by resident members, friends and missionaries. Sister May Booth Talmage and Elder Z. Vernon Derrick were present from Mission headquarters, as were President Wilford L. Hansen of the Liverpool district, President Orson H. Berrett and the Traveling Elders of the Newcastle district.

Members of the Sunday School developed the theme that never fails to interest and inspire, "The Restoration of the Gospel." Dialogues, essays and hymns, especially prepared, selected, and well rendered, made the program edifying and enjoyable. Sister Talmage declared that abject apostasy from the Primitive Church, schism, disruption and corruption within the organisation established by the Master in the meridian of time, made the church reprobate before God; and the power of the Priesthood was withdrawn and ceased to be operative upon the earth. Latter-day Saints aver that a restoration of the Gospel of Christ, its gifts and authority, has been effected through the direct ministration of heavenly beings, foremost among whom were God the Father and His Son Jesus Christ. Fear of punishment, hope of reward, a slavish sense of duty—these alone should not be the impelling motives of obedience to the laws of God; men should serve the Lord because of their love for righteousness, avouched Elder Derrick.

The following excerpts are from a survey covering the period of the last six months read by President Berrett at the afternoon meeting: The Newcastle district has a membership of 518, of whom 96 hold some office in the Priesthood, and comprises one unorganised and nine organised branches, by name: Blyth, Carlisle, Darlington, Gateshead, Middlesborough, Shildon, Skelton, South Shields, Sunderland and West Hartlepool. So far

this year 17 baptisms have been administered; tithes and offerings have increased materially. As to missionary work: The Traveling Elders have put into circulation 37,884 tracts, 3,651 pamphlets, 48 copies of the Book of Mormon, 59 other Church publications. Gospel conversations numbering 2,360 have been engaged in; 2,580 hours have been devoted to tracting; 160 cities, towns and villages have been canvassed. President Berrett concluded by stating that knowledge of the divinity of Jesus Christ is a source of perennial comfort and happiness. This knowledge Latter-day Saints are endeavouring to impart to all men.

Jesus Christ was the literal Son of God and Saviour of the race; Joseph Smith was a divinely commissioned oracle; the Gospel has been restored in a fulness—these were the convincing testimonies borne by Elders A. Vincen McKay, Wayne L. Shaw, Gordon P. Owen, Vard W. Meadows, Charles L. Johnson and Howard A. Stokes.

President Wilford L. Hansen stated that both secular history and sacred writ attest the fact that a long period of dire spiritual darkness enveloped the world subsequent to the great falling away from the Church of the Master, and prior to the time of the restoration of the Gospel. Through the instrumentality of Joseph Smith, said Sister Talmage, the first organisation for women, with the exception of one that did not endure, was effected, and is now known as the Relief Society of the Church of Jesus Christ of Latter-day Saints. Joseph Smith opened the door of a new and glorious dispensation for women and their specific works. Elder Derrick affirmed that the teachings of the latter-day prophet respecting many things, for example, in regard to physical well-being and the preservation thereof, were in advance of the prophet's time. Also, Joseph Smith's sound and inspired theological reasoning eclipsed the many false doctrines and dogmas of his day.

Meetings of the local Priesthood, the M. I. A. officers and teachers and the Relief Society sisters convened between the public gatherings.

Reporters attended the conference, and good newspaper accounts of the proceedings appeared in the *North Mail* and the *Newcastle Evening Chronicle.*

The missionaries assembled at Sunderland on Monday, and there rendered individual reports of their labours and received counsel and advice for the furtherance thereof.

A. VINCEN MCKAY, Conference Clerk

LIFE IS MADE UP, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—SIR HUMPHREY DAVY.

FROM THE MISSION FIELD

Transfer—Elder Albert B. Carr has been transferred from the Hull to the Bristol Conference.

Releases—The following missionaries have been honourably released to return to their homes in America: Elder J. Deloy Hansen, of the Scottish and Sheffield Conferences; Elder Godfrey Holmes, of the Newcastle, Norwich and Welsh Conferences; Elder Charles L. Johnson, of the Welsh, Sheffield and Newcastle Conferences; Elder George C. Mann, of the Welsh, Liverpool and Birmingham Conferences; Elder Jesse R. Smith, of the Newcastle, Liverpool and London Conferences.

Departures—Elders George C. Mann and Jethro M. Palmer sailed from Southampton on December 1st by the steamship *Majestic*; Elders James M. Armstrong, Reginald F. Beames and Jesse R. Smith, departed from Southampton by the steamship *President Harding* on December 2nd; Elder Godfrey Holmes embarked from Liverpool on the vessel *Montcalm* on December 3rd; Elders J. Deloy Hansen, Morgan Hawkes and Leland N. Wight, left Southampton on December 9th by the steamship *George Washington*.

Arrivals and Assignments—The following missionaries arrived in Liverpool on November 21st, aboard the steamship *Montclare*, and have been thus assigned:

For the British Mission—Alva L. Ritchie, Ogden, Utah, to the Birmingham Conference; Hilliard L. Rose, Hyrum, Utah, to the Welsh Conference; Henry S. Seamons, Hyde Park, Utah, to the Welsh Conference; Dalton E. Spencer, Evanston, Wyoming, to the Nottingham Conference; Edwin Tidwell, Smithfield, Utah, to the Hull Conference; Alma Tranter, Nephi, Utah, to the Leeds Conference.

For the French Mission—David Homer, Logan, Utah.

For the Netherlands Mission—Merrill L. Peterson, Smithfield, Utah; Thys Sipkema, Salt Lake City, Utah.

For the German-Austrian Mission—Glen I. Crandall, Ogden, Utah; William H. Flamm, Rexburg, Idaho; Ralph H. Murray, Fresno, California.

For the Swiss-German Mission—Quayle Cannon, Jr., Bountiful, Utah; Clarence A. Gowers, Nephi, Utah; Alma Huber, Midway, Utah; Murray Mathis, Price, Utah; Louis G. Myers, Salt Lake City, Utah; Reed G. Probst, Midway, Utah; John J. F. Schmidt, Sandy, Utah; Ervine F. Smith, Pleasant Grove, Utah; George A. Smith, Salt Lake City, Utah.

Branch Conferences—Of the South Shields Branch, Newcastle

Conference, on October 31st. Gospel discourses were delivered by President Orson H. Berrett and Elder A. Vincen McKay.

Of the Bradford Branch, Leeds Conference, on November 7th. President Theodore N. Hutchings and Elders Seth P. Leishman, Will B. Jex and Reed H. Beckstead, discussed gospel themes at the services.

Of the Carlisle Branch, Newcastle Conference, on November 7th. President Orson H. Berrett and Elders A. Vincen McKay and Charles L. Johnson took part in the proceedings.

Of the Handsworth Branch, Birmingham Conference, on November 7th. Topics of the faith were discussed by President J. Forest Wood and Elders John M. Joseph and Laurence Peterson.

Of the Oldham Branch, Manchester Conference, on November 7th. "The Object and Mode of Baptism" was the subject treated by the Sunday School classes. President Landell S. Merrill and Elders N. Glenn Stanford, Heber G. Jacobs, F. Donald Merrill and Golden W. Stewart, delivered gospel discourses.

Of the Stroud Branch, Bristol Conference, on November 7th. "The Apostasy" was the topic developed in the Sunday School meeting. President LeRoy E. Peterson and Elders Carl E. Brown, James H. Cantwell, Albert B. Carr and Arthur R. Fletcher, took part in the proceedings.

Of the Liverpool Branch, Liverpool Conference, on November 7th. President James E. Talmage, Conference President Wilford L. Hansen and Elders Seth W. Pixton, James W. Paxman and Sister Julia S. Paxman, delivered addresses on Latter-day Saint theology. A good account of the conference appeared in the *Liverpool Post and Mercury*, issue of November 9th.

Of the Accrington Branch, Liverpool Conference, on November 14th. Addresses were delivered by President Orson H. Berrett and Elders A. Vincen McKay, Howard A. Stokes and Wayne L. Shaw.

Of the Nelson Branch, Liverpool Conference, on November 21st. "Authority" was the theme presented in the Sunday School meeting. President Wilford L. Hansen and Elders Kendall D. Garff, Horace L. Barker and Brothers Thomas Broughton, James Pickles and Edward Heyes, participated in the services.

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